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leisure"; the usual meaning, "useless," "superfluous," fits very well; p. 38, 12, *caelo et terra* is translated "from heaven or earth"—it should of course be "from heaven and earth," the nouns in both Latin and English should be capitalized; p. 78, 29, *gula* is translated by "tongue." The theologian will doubtless find other passages to which he will take exception.

These criticisms are not intended to detract from the merits of the book. The work is a worthy monument to a great scholar, in which those who made its publication possible may well take pride.

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AN OUTLINE OF GREEK RELIGIOUS THINKING

In a series of ten lectures prepared for the general reader Professor Clifford Herschel Moore has sketched the course of religious thinking among Greeks, Romans, and early Christians from Homer to Origen.¹ It should be remembered that the book does not purport to be an account of all the religions of this period, but is designed as an outline of religious *thought*. As the author himself explains, his discussion is restricted to the Greek ideas about the nature of the gods, and to their concepts of the relations between gods and men and of man's obligation toward the divine. These lectures are a most welcome contribution, coming as they do from the side of classical scholarship and from the pen of one thoroughly competent to speak with authority in his chosen field.

Since the book is written for the general reader it is quite properly a statement of results rather than an exhibition of critical processes in the discussion of disputed problems. In the first place familiar phases in the religious thinking of Homer and Hesiod are clearly set forth. With equal clearness the second lecture, on Orphism, Pythagoreanism, and the Greek Mysteries, traverses a field with which the general reader is probably less familiar, but one which is of much importance for the understanding of Greek religious thinking. Two lectures are devoted mainly to the religious attitude of the Greek poets, particularly Aeschylus, Sophocles, and Euripides. The significance of Plato and Aristotle for religion is expounded at considerable length; and of the later philosophies stoicism naturally receives most attention. The spread of Greek

¹ *Religious Thought of the Greeks from Homer to the Triumph of Christianity*. By Clifford Herschel Moore. Cambridge: Harvard University Press, 1916. vii+385 pages. \$2.00.

religious thinking among the Romans and the migration of oriental cults from Asia and Egypt into the western half of the Roman Empire are briefly but satisfactorily described.

The two closing lectures sketch the early history of Christian thinking. Here the author practically transcribes in summarized form the opinions of Harnack as given in his *History of Dogma*. Jesus is said to have preached an ethical gospel hardly if at all colored by any strong interest in current Jewish apocalypticism. The next stage of Christian thinking is Paul's gospel of atonement, faith, and moral regeneration. A third stage is reached in the Gospel of John with its emphasis upon Christ's divine nature and the incarnation of the Logos. This is thought to mark the beginning of Greek influence upon Christianity, an influence which emerges more prominently in the apologists and the Alexandrians, culminating in Origen. No very marked influence from the mystery cults or from popular pagan religious ideas is discovered prior to the second century, when from this source asceticism and sacramental notions about baptism and the Lord's Supper are supposed to have come into Christianity. These, as will be perceived, are the familiar views of Harnack and his school. Perhaps if the scope of the volume had permitted critical discussion, Professor Moore would have told us why he passes so lightly over the views of the more recent *religionsgeschichtliche* school which has now come to occupy so prominent a place in our interpretation of the history of early Christianity.

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SHIRLEY JACKSON CASE

THE PHILOSOPHY OF WANG YANG-MING

The interests and importance of the subject presented in this volume¹ cannot be overestimated when one considers how a system of thought so dynamic and original could have been evolved out of the Confucian classics after they had been interpreted and observed in formal and static ways for over two thousand years. To state the history of Confucianism during these centuries in brief, it had passed through various interpretations and applications, but most of them had been limited to formal interpretations, until the twelfth century, under the Sung dynasty, witnessed a significant upheaval of metaphysical and ethical thoughts, thanks to the more or less original geniuses of the philosophers

¹ *The Philosophy of Wang Yang-ming*. Translated from the Chinese by Frederick Goodrich Henke. Introduction by James H. Tufts. Chicago: Open Court Publishing Co., 1916. xvii+512 pages. \$2.50.